Lutheran Herald

God lets His will be known with shining clarity. From His Holy Mountain God says: "Let my people's needs be understood and met."

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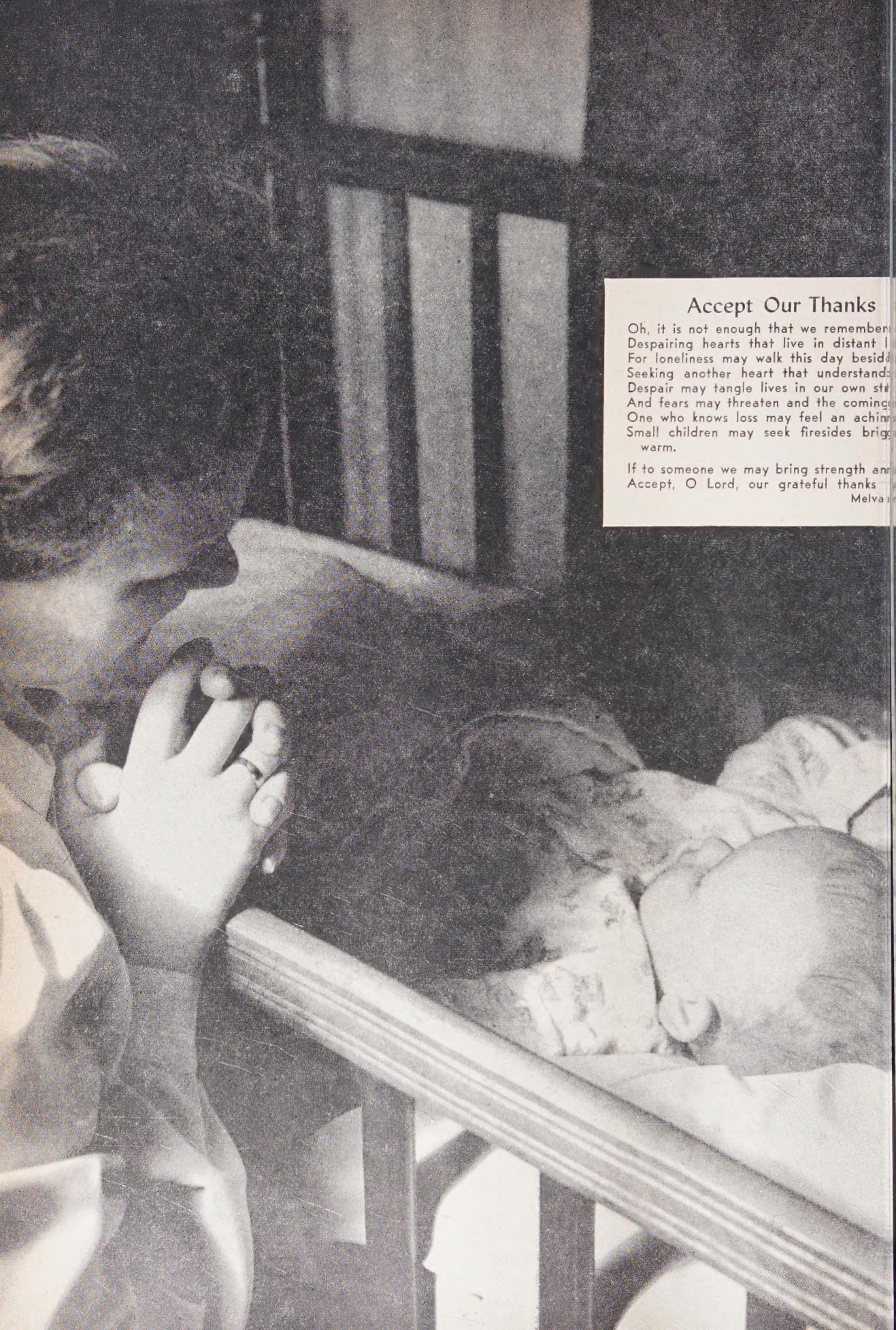

Accept Our Thanks

Oh, it is not enough that we remember
Despairing hearts that live in distant l
For loneliness may walk this day beside
Seeking another heart that understands
Despair may tangle lives in our own str
And fears may threaten and the coming
One who knows loss may feel an achin
Small children may seek firesides brig
warm.

If to someone we may bring strength an
Accept, O Lord, our grateful thanks

Melva

VOLUME XXXIX . . . NUMBER 46
Minneapolis, Minn., Nov. 15, 1955

Lutheran Herald

Understanding Human Need

Harold J. Belgum

(The First of Three Articles)

Mr. Belgum, writer of this series of articles, is director of Social Work Services of the Lutheran Welfare Society of Minnesota, at Minneapolis. He is also president of the Lutheran Welfare Conference of America. The material we are publishing was originally prepared for delivery at the annual meeting of the Lutheran Welfare Conference.—The Editor.

What are the great issues of life? We look for them in history. Are they to be found in the records of war and peace? Since Christ was crucified, the western world has made a thousand peace treaties intended to last forever. They have lasted an average of two years. Why? Historians have many answers.

The Creation, the Fall of Man, the Incarnation, the Atonement, our Season of Sanctification, the Last Judgment—are these the great issues of life? Or are they for us magnificent conceptions that we like best if subdued by beautiful music, or perhaps intoned from the distant altar? Unlike the old Puritans we don't spend much time with theology.

Does the scientist help us with the great issues of life? The "incomprehensible universe" is less wonderful to us than a baby. We are completely unable to imagine the stupendous distances and enormous time spans of astronomy. We don't even get goose pimples when the physicist tells us that "electrons are revolving around the nucleus of an atom one thousand million, million times a second" or that "the wave length of a cosmic ray is about one-tenth of a million millionth of a centimeter long."

Half-way Between a Star and an Atom

Of course a baby is incomprehensible too. Can we comprehend that he is born with two billion nerve cells in his little brain? Small wonder he's befuddled for awhile.

A baby is half-way between a star and an atom in size. That's why a baby is so much fun. He's just right! You can handle him so easily. You can imagine how he'll grow, and what he may be able to do next week, and pretty soon he'll even know who you are, and wave good-bye when you leave the house.

Now what is it that makes this little baby so remarkable? He was born inside eternity, within the plan of God. Even while we change the baby's diapers, watch him splash his bath water, rock him to sleep—we know that he was born half-way between Heaven and Hell. We sense already the tiny beginnings of his coming power to grab and destroy . . . and hate. Inside of him little wars are waged even now. But often he cheers us by smiling when we smile, by holding out his little hand in a friendly gesture . . . giving us something that is his. His war is soon over, he declares peace and goes to sleep.

Ten years, twenty years, thirty years from now . . . how will he manage the issues of life—getting . . . and giving . . . hating . . . and loving? How will he deal with those strange feelings within him that he will come to call frustration and anxiety and guilt? How will he behave when strange feelings come at him from other people—sometimes like stormy weather, sometimes like soft sugar candy? How will he behave . . . when he starts school . . . when he gets married . . . when he becomes a father? What kind of God will he believe in? How will he treat people? What choices will he make?

Much will depend on whether his key questions have been answered. Soon his future may hang in the balance. He soon enough will ask, "How much am I worth?" "Where do I belong?" "What must I do to be saved?" His questions may not be answered. His needs may not be understood.

God's Will—A Shining Clarity

God does not will that human need should go unmet. God lets His will be known with shining clarity. From His Holy Mountain God says: "Let my people's needs be understood and met.

LUTHERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

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"They need to know Me as their creator, protector and helper.

"My children need to grow up in families where mother and father love and respect each other and where the children love and respect father and mother.

"My families need to live where they are safe and secure, where they can get help and friendship if they are in trouble, and where neighbors will help each other improve their property and living.

"My people young and old need to be dealt with charitably and constructively. They need the chance to give rather than to grab—to co-operate rather than covet."

Throughout the Christian era we have prayed, "Give *us* this day our daily bread." Not me, but *us*. Not I alone, but *all*. "Oh, God, our Father," we say, "help us to understand our own and our neighbor's great needs, and help us that they may be met." "God help me to understand and to meet my neighbor's need!"

The Lord's Prayer is our response to God's Commandments. God gives the orders, "Be good to your neighbors! See that your neighbor's needs are met!" On Sunday we answer, "God give us grace to co-operate in your plan." But on Monday it occurs to us that has overlooked one point: there are so many who deserve to have their needs met. They show no a ciation. They don't want to improve. They just on trespassing and sinning and "going to Hell." about them, God?

Then with infinite patience and understandin Son of Man answers us, "If ye forgive not men trespasses, neither will your Father forgive your passes," but "If ye forgive men their trespasses, heavenly Father will also forgive you."

A new commandment—love one another witho gard to merit or deserving. We are warned ag loving ourselves more than others. We *need* to others. A depressed woman prayed insistently for self. She received no help. But when she began to for others the tide turned and her depression washed away.

Our Guardian or Destroying Angel

We are warned against hatred and anger. They dangerous explosives.

Much will depend on whether his key questions have been answered. Soon his future may hang in the balance. He soon enoug ask, "How much am I worth?" "Where do I belong?"

Photo by Larse

"It must needs be that offenses come; but woe to hat man by whom the offense cometh." Whoever ofends me tempts my worser self, my destroying angel. Emerson commented on this—

"When some of those cutting, sharp, blighting words have been spoken which send the hot, indignant blood o the face and head, . . . those to whom they are addressed may well keep silence, look on with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian angel, is very near to them in that hour. During that pause they have made a step towards Heaven or towards Hell, and an item has been scored in the book which the day of judgment shall see opened."

We need to control our own destroying angel!

Shall We All Have a Drink?

Hazel Zakariasen

A tragic thing happened in our town the other night. There was a screech of brakes, a policeman made an arrest—then followed shame, remorse, and frightening damage to one man's good reputation.

This man is no bum; he has been a pillar of his community and of his church. He has a devoted wife, children and grandchildren. He has never been a drag on society; rather he has been a good citizen, one who could and did reach out a hand to help those weaker and less fortunate.

But the other night this fine man was arrested for *drunken driving.*

Do the hair-raising implications chill you to the very heart of your conscience, fellow church member?

Are you charitable—and honest—enough to admit that "there but for the grace of God" go you?

You should be that honest. And I should be that honest.

If we do not drink, we probably have not been so tempted as was this man.

If we do drink—and many of us "good church members" today do drink—then we should consider the possibility that some other night just the right chain of circumstances could land us in the very same spot as the man we have mentioned.

Our friends and neighbors might then take up their newspapers and read, "Jill Johnson (or John Johnson) . . . arrested for drunken driving. . . ." The charge against us might even be a worse one. And there are surely worse possibilities than being arrested.

A father had just learned that his teen-age daughter had been killed in an automobile accident. Police officers reported that the young people in the car had been drinking. "When I find the man who sold that liquor to my under-age daughter I'll kill him," said the frenzied father. In his unnerved state he himself felt the need of a drink, so he went to the liquor cabinet in his home. There he found a note left by his daughter. "Dear Dad," she had written, "we're taking some of your good liquor. Know you won't mind. Love, Jane."*

Are You Concerned?

Scarcely anyone these days can say he has had no close contact with the misery and heartbreak that problem drinking can cause. Some friend with young children is divorcing her drunkard husband; a man with a family to support loses his job because of his drinking; another neighbor with his own business is in financial straits because he is unable to give the clearheaded attention to his business that is needed.

Do these things alarm your community? Do you as a Christian citizen feel these things to be your concern?

In most cases, I am afraid the answer is NO.

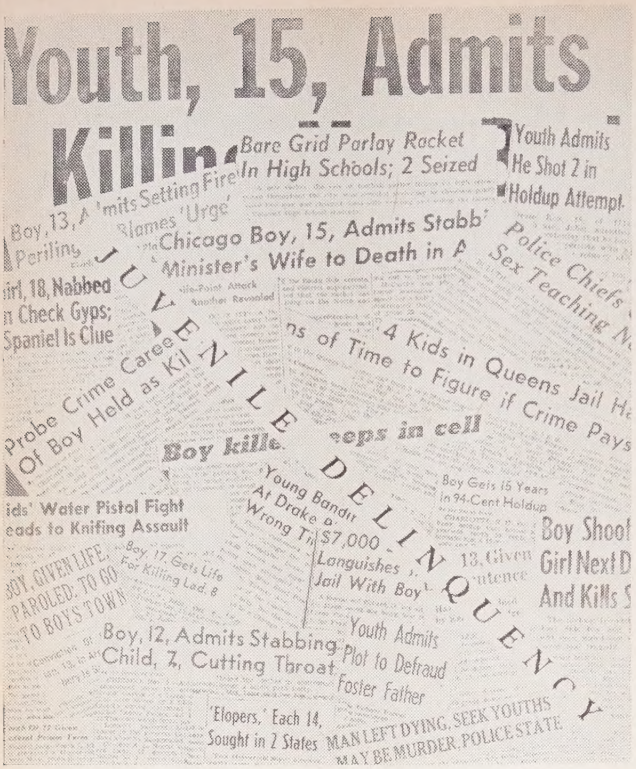
You do not consider someone else's liquor problem to be any concern of yours. You do not consider your own similar problem, if you are unfortunate enough to have one, to be anybody else's business. And if you are a non-drinker, you go to great lengths to be sure no one attributes this to narrow-mindedness on your part.

A well-known woman writer and teacher of writing in the Twin Cities recently wrote in a newspaper column that she had long hated drinking for herself, the boredom of cocktail parties, and in her case the upset to her system which she experienced physically from liquor. So how did she solve the problem? This popular and self-assured woman who could so easily have let her friends and hostesses know her feelings without giving offense, told how she actually goes to great lengths to pour her cocktails secretly into potted plants, etc. Why? Because "everyone else" drinks, although she personally suspects that many abhor it as she does. She does not have the gumption, though she is known in other respects to be a great champion of individuality, to be "different" in her attitude toward social drinking. . . . So well has the liquor industry succeeded in its millions-of-dollars propaganda campaign to establish social drinking as a part of gracious living in America.

Over 21 million average American families now serve

Mrs. Zakariasen, the former Hazel McLeod, was for a number of years connected with the Luther League of The ELC and was at that time managing editor of the Youth Issue of Lutheran Herald. She is now a member of the Augustana Lutheran Church. The article which begins in this issue and will be continued next week was submitted also to the Lutheran Companion, in which it has already appeared. —The Editor.

*Story from the *Christian Parent Magazine*, May, 1955


Youth, 15, Admits
Killing
Bare Grid Parlay Racket In High Schools; 2 Seized
Youth Admits He Shot 2 in Holdup Attempt
Boy, 13, Admits Setting Fire
Blames 'Urge'
Chicago Boy, 15, Admits Stabbing
Minister's Wife to Death in
Police Chiefs
Sex Teaching
Girl, 18, Nabbed
n Check Gyps;
Spaniel Is Clue
JUVENILE DELINQUENCY
Probe Crime Caree
Of Boy Held as Kil
4 Kids in Queens Jail
ns of Time to Figure if Crime Pays
Boy kills
eeps in cell
Boy Gets 15 Years in 94-Cent Holdup
Young Bandit At Drake
Wrong Ti
$7,000
Languishes
Jail With Boy
13, Given
utence
Boy Shoot
Girl Next D
And Kills S
ids' Water Pistol Fight
eads to Knifing Assault
BOY, GIVEN LIFE, PAROLED TO GO TO BOYS TOWN
Boy, 17, Gets Life For Killing Lad, 8
Youth Admits Plot to Defraud Foster Father
Boy, 12, Admits Stabbing Child, 7, Cutting Throat
'Elopers,' Each 14, Sought in 2 States
MAN LEFT DYING, SEEK YOUTHS
MAY BE MURDER, POLICE STATE
RNS News Photo

wine in their homes, one magazine ad states. These and other millions serve cocktails whenever they entertain guests or even when husband and wife are alone. Husbands drink during the day with business associates.

Our children hear delightful sounds as beer bubbles into the goblet on television. We hear that it is "refreshingly ours" from our own beautiful Minnesota—"land of sky-blue waters." Unconsciously, I presume, millions of listeners are thus being led to associate beer with nature and beauty. Isn't that hard to resist?

Wives and mothers who are the natural guardians of morals and family life find many of their favorite women's magazines carrying gorgeous full-page beer ads every month. "In this friendly, freedom-loving land of ours, beer belongs—Enjoy it," the ads declare. Pictured on the page is a happy, wholesome-looking family group drinking beer at a picnic, a housewarming, or some similar occasion.

So far the pictures include no children or young teenagers. *But they soon will*—just as soon as the topnotch advertising agency knows the public pulse to be free of any negative reaction to such a complete family group enjoying beer. We wouldn't stand for this now, but I am afraid that after a while we will.

If you doubt it, consider what we are standing for right now. In the present ads we are standing for the sanctity of home, family life, and American freedom being traded on! And traded on by an industry whose product has done a great deal to break up homes, make family life a living hell, and, with drinking so well accepted in high places of government, who know how much it may have endangered eve American freedom? Since home, family life, and ican freedom are ordinarily considered sacred ev cynical and unmoral persons, is this not com amazing?

To me it is more than amazing. It is honest volting.

A Letter to the Editor

One day about a year ago while studying one remarkable full-page family life—"beer belongs" felt myself coming to a slow boil. The more I sidered the beautiful picture of that clean-cut Am family drinking beer and urging all others by im tion to do the same, the madder I got. So I sat and described my reactions in a letter to the edi

Then paging through various other women's zines I was pleasantly surprised to find that the sli fattest, and probably most widely circulated of the does NOT carry the ads. Some of my anger away and in a spirit of fair-play, I also wrote to editor.

The results were interesting.

From the first editor came a surprised yelp of tinged with barely polite disgust that any literate p in this enlightened day should resent such an a was implied that I was practically the only subsc ever to express such a narrow view.

The other editor seemed equally surprised to from a subscriber on the subject, but was gratified anyone had noticed the omission of the highly lucr ads. To my further amazement, the explanation not carrying the ads, citing moral responsibility in matter, sounded as though it might have been wr by the editor of a church publication rather tha the editor of the *Ladies' Home Journal,* which I sure all agree is a sophisticated and very up-to secular magazine.

Idealism and integrity are not quite gone if we have eyes to find them, I thought. Here and there s one in a high place of influence still feels moral res sibility to be his brother's keeper. I hope that my w here may in some small measure repay the publis and editor of the *Ladies' Home Journal* and high-principled publications for the fact that would rather do without many thousands of dolla advertising income, than be a factor in increasing number of people who drink. I am hoping they receive many more letters of appreciation.

What about the number of people who drink?

Today they are 69 million in our country, an comprise about half the population. Obviously the of liquor advertising is to work on the other half.

Although 75% of U. S. drinkers drink only occa

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ally, they have been won over part way and the natural course of events will bring a great many of them into the group comprising one-sixth of all users who are classified as "habitual, though moderate."

To do the liquor manufacturers and sellers what justice we can, they would have us stop in the habitual, though moderate stage. In fact, they have spent millions publicizing moderation slogans. Certainly they do not urge anyone to become an alcoholic—only a jovial, unthinking, moderate drinker. Theirs, too, is the slogan, "Drinking and Driving Do Not Mix." You see, they are conscientious people with good intentions toward their customers!

The Lid on Pandora's Box

But, alas, they cannot close the lid on Pandora's box. From the one-sixth of the U. S. population whom they have now persuaded to the point of moderate drinking, have come the unhappy three million whose drinking is a "problem" as far as home, work, or social life is concerned. And also from the group of moderate drinkers has finally come the present, *additional* total of four million Americans who are acute alcoholics*, *and therefore are in the throes of a disease just as terrible as poliomyelitis, for instance.*

Who in his right mind would expose himself to polio? Or expose his children? Or be indifferent to its terror for others?

Even now with the Salk vaccine, I am sure we have not lost all our fear of polio. Yet alcoholism is far more to be feared, for as Dr. W. W. Bauer, director of Health Education of the American Medical Association, points out, alcoholism claims 225 more victims than polio,** 50 times more victims than cancer, and 10 times more victims than TB!***

If you had your choice between acute alcoholism and polio, are you sure you would rather be an alcoholic?

Before you answer, consider that authorities of the U. S. Health department say that 10% of all serious insanities are directly traceable to alcoholism.

The cost of crime attributable to the use of alcoholic beverages has been estimated to be $2.4 billion per year and going up in this country. Dr. Pollock, director of Mental Hygiene Statistics, New York State Dept. of Mental Hygiene, estimates that the annual loss of productive human capacity due to drunkenness, alcoholism and alcoholic mental disease in the United States is more than $5 billion a year.

The amount spent for on and off-sale liquor in the U. S. in 1947 was $8 billion. More up-to-date figures were not available to this writer. But consider the 1947 figures, especially you church members who are students of economics or social welfare. The figures can only mean that $8 billion or more per year is being diverted from trade in groceries, clothing and other necessities and wholesome luxuries. Instead of going for religion, education, recreation, and other good purposes, it goes into the pockets of the liquor business—an unfair and vicious competitor which takes away from many people even the desire for the good things of life. And don't cite, please, the number of people given employment by the liquor industry—they are offset by the terrific loss in man hours in every field of work, due to hangovers and other consequences of drinking.

Yet this monstrous thing has been so glamorized, and so befriended by good and decent people, that we hardly dare speak ill of it. If we do we are called legalists.

(To be continued)

*Figures obtained from the United Temperance Movement Office, 420 Lumber Exchange Bldg., Minneapolis, Minn.
**Before the Salk vaccine.
***Page 113 of U. S. News and World Report, August 26, 1955.

WITH OUR EVANGELISTS

The Rev. H. O. Egertson

November 6 to 10, Trinity Lutheran Church, Hawthorne, California; the Rev. A. C. Anderson, Pastor
November 13 to 15, Grace Lutheran Church, Fairmont, Minnesota; the Rev. W. Conradson, Pastor
November 15 to 22, Beaver Creek and Springdale Churches, Harrisburg, South Dakota; the Rev. James Asp, Pastor
November 27 to December 2, Our Savior's Lutheran Church, Park Falls, Wisconsin, the Rev. Robert Crofton, Pastor

The Rev. T. W. Tysdal

November 6 to 10, Trinity Lutheran Church, Boscobel, Wisconsin; the Rev. Wayne L. Henderson, Pastor

Mr. Allen V. Lee

November 3 to 6, Oak Valley Lutheran Church, Velva, North Dakota; the Rev. J. O. Coughlin, Pastor
November 13 to 17, First Lutheran Church, Madison, Minnesota; the Rev. Reuben A. Wangberg, Pastor
November 27 to December 1, Zion Lutheran Church, Buffalo Lake, Minnesota; the Rev. William Uhrich, Pastor

Mr. E. L. Scotvold

November 6 to 10, Participating in the San Diego P-T-R

The Rev. Agnar S. Tanner

November 13 to 17, St. John's Lutheran Church, Northfield, Minnesota; the Rev. Boral R. Biorn, Pastor

Dr. Oscar C. Hanson

November 16, Ettrick Lutheran Church, Ettrick, Wisconsin; the Rev. Luther B. Keay, Pastor
November 20 to 23, Granite Falls Lutheran Church, Granite, Falls, Minnesota; the Rev. Hjalmar F. Hanson, Pastor

Preaching-Teaching-Reaching Missions

November 6 to 10, Crookston, Goose River, and Grand Forks Circuits
November 27 to December 1, Willamette and Mid-Columbia Circuits

An attentive group of pastors and laymen representing 11 ELC congregations in the Watertown (South Dakota) Circuit are lea EMV (Every Member Visit) techniques taught by Circuit Training Director Walter Beglau. This group is typical of a series of training sessions held this fall throughout the ELC preceding the Every Member Visit scheduled for Stewardship Sunday, Novembe

EMV Sectors

Tillman S. Stevens

Throughout the ELC this fall 148 circuit training directors have been instructing pastors and General Committees in the mechanics and techniques of conducting a successful Every Member Visit.

Typical of these training sessions (called Sectors) is the one being conducted at Grace Lutheran Church, Watertown, South Dakota, for the Watertown Circuit.

A series of four two-hour instruction periods, held in the evening, runs from September 19 to Stewardship Sunday, November 20, when all EMV visitors will make their calls on fellow members.

The pastors and six laymen from each of the eleven participating congregations in the Watertown Circuit attend these instruction periods taught by Circuit Training Director Walter Beglau. Mr. Beglau attended a training school last summer in Huron, South Dakota, to learn the plan, as taught by a representative from the Department of Stewardship, ELC.

Mr. Beglau lives in Watertown and makes his living in the insurance business. He is married, has a family, and is a member of Grace Lutheran Church, Norman Hammer, pastor. Mr. Beglau was severely injured in France during World War II, necessitating a serious operation. In spite of this permanent disability and the fact that his evening hours are his bread and butter, he finds time to work in the Master's vineyard sow seeds that will fall on good soil and bear fruit.

There are 147 other fine Christian men, trained our EMV district schools last summer, quietly teach in their circuits, without receiving remuneration expecting reward other than the satisfaction of ext ing the Lord's work. Their earnest desire is to b service to their neighboring pastors and congregati Coming from all walks of life, including farmers, b ers, merchants, salesmen, teachers, and many oth they ask only an opportunity to tell the EMV st The EMV story translated into action means: (1) creased spiritual growth; (2) increased interest attendance; and (3) increased money available enlarged Christian programs at home and abroad.

Progress Report
LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.

October 24-28, 1955

Assurances	
To January 1	2,22
October 17-21	10
Total Assurances	5,26
Arrival of Refugees	
To January 1	6
October 17-21	22
Total Refugees Arrived	2,22

Progress at Nome

John L. Maakestad
Missionary, Shishmaref, Alaska

ELC history is being written in the far north these days. The work of the Home Mission Department at Nome, Alaska, advances toward the construction of a new church and the placement of a permanent pastor. Nome, Queen City of the Bering Sea, was born of man's restless search for wealth and security in gold. Here our Church is making a sizeable investment for the infinite value of immortal souls.

The urgency of this project has been recognized by our representative church officials, Dr. P. S. Dybvig and the Rev. Clarence Solberg of Home Missions, Dr. H. L. Foss, president of the Pacific District, and the Rev. Norval Hegland, superintendent of our Eskimo mission field. In and about Nome are some 250 Eskimos from our mission villages on the Seward Peninsula. These have been carried hence by the economic pressures of reduced wild game and the desire for a small share of twentieth century comfort and convenience. It is our solemn responsibility to follow this displacement of people with an adequate ministry. Our Lutheran Eskimo population here represents a church membership as large as any of the nine religious groups in this city of two thousand. They possess a great loyalty to their faith, as attested by regular capacity attendance at the Quonset temporarily serving as their church. Hats off to the vision and alertness of our leadership.

The architectural firm of Thorson, Thorson and Madson, Forest City, Iowa, has been chosen to prepare plans for the church in Nome, as well as the new Home Mission church to be built in Anchorage. It was a privilege to be present when Mr. Norman Madson, representing his firm, and the builder, Mr. Gordon Dufseth of Fairbanks, Alaska (both active Lutheran laymen) with the Rev. Norval Hegland, Mission superintendent, went about making preliminary sketches and construction plans. At the beginning they faced a problem peculiar to the Arctic; the action of frost upon foundations from the winter weather above and the permanently frozen sub-soil or "permafrost" beneath. The right solution came through the services of Mr. Karl Glavenovich, permafrost expert with the United States Smelting Refining and Mining Company. He specified a foundation of piling drilled twenty feet into the permanently frozen gravel, with an insulated floor and free passage of weather beneath the building. This will leave the structure unaffected by the rise and fall of surface frosting and prevent the eventual thaw of the subsoil, thus making useful advantage of a climatic problem. Mr. Peter Reeder, Nome mining engineer, will place the piling this winter so that it may be well frozen in by spring when construction is scheduled to begin. Not even the frozen Arctic shall prevail against the Church.

The Rev. Norval G. Hegland

Rev. Hegland flew Mr. Madson and Mr. Dufseth around to our mission stations that they might absorb some of the Eskimo life and culture, problems and piety that will be reflected in the cathedral of the north which they will build for us. This is indicative of Hegland's capable devotion to his task.

Our first resident missionaries at Nome were Seminary Intern Curtis Johnson and his wife, Ruth. Since they left in July with their little Nome-born son, Carl, Miss Bertha Stedje, returning again to the northland, has been in charge of the work here. Rev. Hegland has been coming in weekends by plane for services. A permanent pastor has been called and has accepted. The Rev. Thomas A. Knudson and his wife will settle in Nome the latter part of October. Pastor Knudson has served a previous ministry of fifteen years at Petersburg, Alaska. We heartily welcome these servants of God who join our labors on this northern frontier of our Church. May we all be found faithful in Christ.

Pastor Maakestad and Parishioner Grace Tocktoo

I Will Lift Up Mine Eyes

Harold B. K

It is not recorded that Althaus, Passler, Fassmann, and others who started out from Leipzig in 1893 and finally came to the slopes of Kilimanjaro on October 5 that year, decided to found a Christian mission where they could always have the inspiration of the hills. But it could well be that the words of the Psalmist inspired those pioneers in Tanganyika to choose that place, at Machame in Tanganyika, where the rising peaks of Kilimanjaro, 20,000 feet above the level of the sea, would remind them of the help of the Lord.

It's a breath-taking scene. Kilimanjaro, its gentle slopes, its snow peaks, and soft veil of clouds, its evening glow of rose pink reflecting the setting sun, its unending challenge to stout-hearted men to scale its peaks, is the site of Lutheran Missions in Tanganyika. On its slopes are Lutheran schools for boys and girls—primary, secondary, intermediate—and a Theological Seminary. There are churches, hospitals, dispensaries, and Bible Schools, all the result of the consecrated labor of love and the sacrifices of love that have been poured in upon that place by men and women throughout the world who never entertained the hope of seeing the scene. But in response to the love of God and the grace of our Lord they gave of themselves and their substance to enable the Church on a foreign field to hasten the day when the African would be Christian.

There's a hustle and a certain bustle in Tanganyika. There is an awakening and a rapid spread of the Gospel. In fifteen years the Lutheran Church in Northern Tanganyika has grown from 40,000 members to its present strength of over 100,000 souls. And growth is accelerating. The demand for theological education is greater than the capacity of the Seminary. The demand for all levels of education in the mission schools is likewise far greater than the schools can accommodate. More schools are needed, more teachers, more facilities, for the harvest day is near. In a very vital sense this is the day the Lord has made—and Lutherans around the world, who by their gifts to Lutheran World Cooperation have sustained the work in Tanganyika since the turbulent days of World War II, have a challenge in this day—to rise and meet it "strong in the strength that God provides."

Our Needs Today

Give us a radio outlet for evangelism," said Pastor Waldon Hedman. "Our Seminary is not large enough in spite of the fact that we have opened it just the last year," said Pastor Herbert Uhlin. "Electricity in the hospital, and water too, are desperately needed," Dr. Robert Schuz. The hustle and the certain b were evident in the urgency of the words spoke these consecrated men of the cross. For they see great opportunities of today, and like Dr. Elmer Da son, a veteran of Africa who has spent twenty-five on the field and now supervises the Northern ganyika area, they know that the day of the white in Africa may be shortened. They want to work n today—and make the most of present opportun Tomorrow may be too late.

"We don't work on the assumption of permane declared Dr. Danielson. "We work only on the of today." He went on to say: "When we must l if that day shall come, we want to leave a Chri church that will be a leaven in the settling of Af problems." And then in a moment of serious co he said: "If Africa is lost to Christ, it will be bec of the example of European and American Christi It was a hard statement, a sharp rebuke, a wor sober counsel, to be taken seriously by all of us by our faith and our allegiance are identified as C tians.

There is great hope in Africa. The work is progre well. The investment in Christian education is brin rich dividends to the Church and the Lord of Church. There was inspiration in visiting with n pastors and native Christian school men. There a happy glow about those African men, and a tagious spirit of dedication to the task at hand. Church is really on the march in Tanganyika w goal of conquest in sight, and all the while ther the background and lifted high above the eart Kilimanjaro, inviting the missionary and the n Christian alike to "lift mine eyes unto the hills whence cometh my help."

It Is Far Away—and Near

It's far away—thousands of miles, and with each a cultural veil drops in between. It's hard to visu the native African in his banana leaf hut, his goats cattle that never see the light of day, but are kep stalls from birth to death, his little plot of gr where coffee and bananas grow, his market places unkempt appearance, his women who carry great dens on their heads and find pleasant satisfaction pinch of snuff, his ornamental ears and the sh heads of women, his spear and his warlike tribes the Masai, who to be fit for marriage must kill.

It's far away, and yet, not so far. Just two days away, fact, when one travels as the crow flies. Two days to ıe continent once termed "dark"; two days to the art of a mission; two days to the work of great hope; vo days to the field of love's ardent labor; two days om the frontier of the Christian church. Distance is no longer a matter of concern. It is no longer a barrier. The mission field is practically in the back yard of the American home. The work is speeding with the stamp of urgency on it. Good friend—let your prayer and your sacrifice be urgent also.

Week-end on a Forgotten Island

Marjorie L. Bly

(Continued from last week)

ıe Trip Home

ır weekend was almost over, and we had been sured that the Sunday morning boat was bigger and tter. It wasn't that much bigger and it moved more wly, but it did have a larger awning of cloth. The hangs came down to see us off, and about nine o'clock .e crew began to push and poke our way out into the .. About an hour's ride out to sea, and the chimney gan to smoke more than it should and spewed forth tle live coals which made the precious cloth awning ok like a sieve before everything—and everyone—as under control. No one escaped getting soot marks, ıd most everyone suffered some minor burns, either of in or of clothing. It surely is interesting to notice ıe peculiar positions in which these people can sleep, ıd how quickly they can relax after a bit of excitement.

At about two o'clock we docked in Ma Kung. Most the passengers were transferring to a boat going to aohsiung. I was glad I could go home to soap and ater.

ıpressions

ıxcept for the lack of information about people who ight have had contact with leprosy (Hanson's Disse), I think I got positive responses to my three otives. There's a definite need for medical work, ong with supplementing and supervising diets. The cal congregation was active and would be of definite sistance in setting up Christian work. Being accepted the general community would take a little while. me were curious, a few suspicious, and some were ady to try something new.

It had been an interesting weekend; no doubt in any aspects life on Ch'i Mei was typical of that on any of the other village islands. Difficult transportaon and the lack of proper food would make Ch'i ei most undesirable for outsiders. But those who ve lived there for generations seem quite content with eir little world.

More than ever I was convinced that it doesn't take ot of "things" to create happiness. The only sounds of unhappiness I heard while there were the cries of a hungry baby and the screams of the Changs' little boy when he fell off a bench and banged his head. The children laughed and played in the dust with stones, leaves, and a few feathers. One little four-year-old had a forked ear of corn wrapped doll-fashion and bound to her back, just as baby brother was strapped to older sister's back. When she finished playing, the corn doll was carefully and tenderly put into a drawer. Chu En and the neighbor boys had a wonderful time piling benches and bamboo poles together, covering them with old pieces of burlap, to make a tent for their night of sleep. And they were so patient with little brother who was being most unhelpful!

I saw more than one load kao liang dropped because the twenty-year-old miss who carried it was laughing so hard (and not at me). I thought the girls very attractive in their pointed straw hats, bright cotton print (from Ma Kung) fitted blouses, and flared three-quarter length trousers. Vanity was as alive here on this little island as in any city. The girls usually wrapped towels around their hair and faces and wore long cloth gauntlets on their arms during the day as protection against sun, wind, and grass. But, in the evening! The Changs had the large mirror of the neighborhood! What a parade!

Omnipotent

Hildur Solberg

What holds the planets in their place?
What gives the sun its power?
Who made the rocks, and ocean deep?
Who made each tree and flower?

The answer is in Genesis—
For God created all;
And He who is omnipotent,
Can hear our faintest call.

He watches o'er the sparrow;
He clothes the lilies fair!
And He has made a home in Heaven
For all His own to share!

Sometimes Figures Count

When more than twelve thousand people attend an evening service, that's news. When a choir of half a thousand voices provides the special music and leads the service, that's news, too. When the processional is made up of about two hundred pastors from an area possibly 40 miles square, all of whom have had something to do with making the service a success, add that to the news. And when the congregation lays a freewill offering of more than $5,000 on the altar, that's surprising news.

All that happened at the Festival of the Reformation in the Twin City area Sunday evening, October 30. We wonder how often in the history of the Twin Cities there has been a service to compare with it. It is true that not often is there a guest preacher to compare with Bishop Hanns Lilje. But even granting that, there are some lessons to be learned from that rally.

The truth is that the Festival of the Reformation held in the Minneapolis Auditorium that Sunday evening enforced some lessons upon us which will not soon be forgotten. To many it has been a source of concern that this great center of Lutheranism has not made more of Reformation Day. True, the Synodical Conference has had some great services. True also that minor attempts have been made in both St. Paul and Minneapolis by the churches of the National Lutheran Council. But, to be truthful, a stranger to the area coming here at Reformation time would scarcely realize that this is a Lutheran center of more than 400 congregations, most of them large.

This year's festival demonstrated that people want an outstanding commemoration of the birth of the Lutheran Church. Further, that they will support such a venture if it is undertaken on a worthwhile scale. Still further, that there is something challenging in numbers. No one could look at that throng without realizing the strength of the Church of the Reformation in this area.

The enthusiasm for this service was especially heartening in the light of the fact that the Assembly of the Lutheran World Federation will be held in the Twin Cities in 1957. Any doubts about the ability of this area to be worthy hosts to this great gathering have certainly been dispelled.

We are thankful to God for what this Festival of the Reformation revealed. We are grateful to Bishop Lilje for coming all the long way from Germany to be the preacher. We are mindful of the tremendous amount of work which went into the preparations and are grateful to all those who made the service possible. And we venture the prediction that what we saw in the Minneapolis Auditorium Sunday evening, October 30, 1955, is going to be repeated year after year from now on.

EDIT

Thoughts on Tol

This is written in the late evening of Reform Day. With last night's great Festival of the Reform an immediate memory, the editor has been lo through some interesting material he has laid asi past few days. To his mind comes repeatedly th old motto of Roman Catholicism, "Semper eadem "always the same," and he reflects on the sad truth time brings no changes in the Church of Rome.

He lays his hands on the October 30 issue o *Sunday Visitor,* the weekly that calls itself "The na Catholic Action weekly." Here is an editorial of entitled "Christ and Luther—Two Founders." cludes what is possibly the most scurrilous atta Martin Luther he has seen. He reads sentences these:

"It is quite certain that the Founding Fath Lutheranism was an impure man who, because h unwilling to check his own lechery, thought to a religious system that would accommodate it."

"The man had such a repulsive character tha wonders how the Lutheran clergy can keep turnin spotlight on him even once a year. They should forget him, for he is hardly an asset."

"But enough! Let us leave the Lutherans t devout contemplation of their founder. As for u turn our thoughts once more to our own holy Fou Jesus Christ, King of the universe, to whom be and empire forever."

He lays the issue aside and remembers the similar attacks on Luther and Lutherans he has in the press of the Roman Church over the years. one may be more vulgar than many, but, by and it is the old, familiar story: Rome, which dem tolerance for herself, is the most intolerant to others.

The editor turns to the other papers lying on the ta just a few news releases picked from the hun that crossed his desk the past ten days. Here is titled "Norwegian Parliament Liberalizes School I It doesn't seem to be a very important story, b includes one statement which is noteworthy: moral right to keep the State Church system i pendent upon a willingness to combine it with religious freedom." It was a former Minister of cation and Ecclesiastical Affairs who said that. He arguing for the passage of a bill to waive the rec ment, in certain cases, that holders of civil service

RIALS

Intolerance

ust be Lutherans and members of the State Church. The next story states that the "Interior Minister rders Watch Over Colombian Non-Catholics." These estiferous people who are attempting to do in Colom-ia what the Romans demand as their right to do nywhere and anyhow, must be kept under "careful rveillance" so that they are forced to circumscribe eir activities. The Protestants, it seems, have been rculating literature which "gives offense to the Roman ontiff." Here, indeed, is "tolerance!" The tolerance, at is, of Rome.

The next story is one which has become familiar in cent weeks. A group of Roman Catholic leaders is otesting because they do not feel that enough of their rochial school leaders are included in the invitation st for the White House Conference on Education. The litor wonders how many such stories he has read the ast three weeks.

There are other stories on the table, but the editor has ad enough and brushes the rest of them into the waste asket. Each is a "news story," but how familiar they ll are! Truly, if one delves into the news of Rome's iews on "tolerance" and "intolerance," and uses the ress releases as source material, one finds oneself walk-ng back and forth, back and forth, over the same erritory constantly.

For the truth is that Rome does not understand the vord tolerance at all. In the United States Roman Catholicism is a minority religion. Therefore, Rome is ll for tolerance. How quick she is to resent anything vhich may smack of opposition to her pretensions! How insistent she is upon receiving her rights—as she lefines them. Are not her people Americans? Is not this free land?

But when Rome is in the saddle—that is different. 'Error" has no rights. Any religious thought not Roman s wrong and cannot be tolerated. "What I demand vhen I am in the minority, I withhold when I am the uler." That is tolerance, Roman Catholic style.

As the editor prepares to pull this sheet of paper out f the typewriter and say goodnight to another Reforma-ion Day, he smiles ruefully as he anticipates the letters vhich will come to his desk as a result of this "Refor-nation night rumination." He can see them before him: Intolerant." "Bigot." "Aren't you ashamed to speak so erribly about the Catholics?" And so on and on.

Oh, well. . .

Two Men From Church

Two men from church came to call the other evening. Average men, typical men of the congregation? Well, perhaps not exactly. Say, rather, typical of what is best in a good Christian congregation. They happened to be business men, successful in their own fields. They might have been professional men, or farmers, or laboring men. Or women might have come, fresh from household duties or office desks.

The home they came to was an average home, quite ordinary, but typical of the 750 or so homes of the congregation. The congregations of The Evangelical Lutheran Church are not made up of the wealthy, nor of the very poor. Most of its members are ordinary people of ordinary means, and so their homes are ordinary, too.

The men had come for a purpose; it was their duty to tell the family about the church, its program and responsibility, its hopes and its expectations, its difficulties and problems. So they had to talk about money, too. For the purpose of their visit was to tell about the goals set by the congregation for 1956.

The two men from church knew their story and told it well. They were utterly frank; there was not a sign of reluctance in either of them to give facts and figures. They took it for granted that the people in the home had the same concern for the Kingdom which motivated them. They used no "high pressure" techniques. It would have been beneath the dignity of their mission to do so.

When they had ended their story, one of them handed the man of the house a pledge card and a blank envelope. Not a hint had been given that thus and so much would be a proper pledge. Neither man knew what the family had been pledging; neither man suggested that a larger gift for 1956 would be in order.

All over the Church, in hundreds of thousands of homes, that scene is being enacted during the month of November. This is the time of the Every Member Visitation. Two by two, members of congregations are calling on one another, talking about the Church at large, about the affairs of the congregation at home.

One cannot but thank God for the "two men from church" and all their counterparts. To be sure, it is the hope that one result of the Every Member Visitation will be a greatly increased level of giving. Yet, in a sense, that is secondary. There will be other fruits even more to be desired. The name of the Lord will have been glorified in all those homes. The wonder of being God's children and of having a share in His work will have been re-emphasized. And—by no means least—tens of thousands of people who have shared in the visitation will have been reminded of the priesthood of all believers, of which they are a part.

In This You Can Believe

Harold B. Kildahl

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

November 20, 1955

Text: Luke 20:27-40

It would be a wonderful thing if every question in the mind of man had a ready answer. It would be a far more wonderful thing if every question pertaining to the Christian faith and life had a tailor-made answer waiting to be applied as occasion required. It would be wonderful, but "awfully dull" religion. It would be a religion without the quality of faith or its necessity, a religion without mystery or its necessity. In fact, it would be a religion of men, in which men would play the part of God, and ask, as well as answer, all the questions and problems of this life and the life to come. Thank God that there are some mysteries remaining, and that faith is still the quality most essential to the Christian faith.

The Sadducees had ruled out "mystery" and they had substituted reason for faith. What could not be understood by rational processes was discarded. Why the question was raised on Sadducean lips can only be conjectured. Speculation might be entertaining. After all, mental gymnastics do constitute the "sport" of some. Then too, the question could serve to embarrass the one to whom it was addressed. In any case, these men who were well learned were not seeking information. They had already found the answer, and in it they were satisfied. For them there simply was not, nor could there be a resurrection of the body.

Our Lord gave answer—not the answer the questioners wanted. His answer was the underscoring line to the whole teaching of the Gospel, namely, that there is a resurrection, that the resurrected body is not the body of this earth, and that the economy of eternity is not the economy of our society. Basically, the answer was this: The resurrection is a fact, it is the promise of God, and it in itself constitutes the final victory of the believer.

This is an unreasonable teaching. Surely we would not teach otherwise. But, it is the very unreasonable nature of the Christian faith that lends to that faith, our faith, its greatest credence. Faith is the requirement, not reason; faith is the basic ingredient of the Christian and his life, not understanding; faith is the strength of the believer, not his mentality. To argue, debate, discuss, probe, dissect, analyze, and hope thereby to find a reasonable answer to the problems of the Christian faith is to disregard faith and to rely on intellect.

Our Lord Jesus Christ would have you know, even as He would have those men of long ago know, that the resurrection of the dead is certain, and that the salvation of the believer, he who relies on the merits of Christ, is assured. In this you can believe. Amen.

Ministry of Music

Oscar R. (

The local ministry of music is limping in lov in many congregations because of poor promotio choirs try to carry on with depleted ranks. A anemic song results, a song which really may from rather than contribute to the worship. Bu ditions are accepted as normal and satisfactory directors, they say, must work with the talent av Their community is not blessed with good sing idealists would surmise.

Conditions will vary of course, but have we explored the possibilities of getting reinforcemer that limping choir? In our day, when evangelis outreach are emphasized throughout the Church, we have overlooked the magnetic importance of membership for attracting recruits into exhil Kingdom work? We may have extended a invitation through the Sunday announcements haps with the plea: Why don't you join the cho help out our faithful director?

To attract new members who in turn will hel prove the choir's performance so others will see mission, promoters with enthusiastic zeal who experienced the personal satisfaction, the soul ment to be realized in good ensemble singing promoters, organized and spirit-filled, are needed. a mission for old choir members!

We do not join the choir to "help out," but be we want to share the blessings involved. Singi the church choir—junior, youth and adult—is a sp experience, a trail-blazing adventure to help ranl file to see more of God. And every individual, wl he is aware of it or not, hungers for such experi such outlets.

To attain these blessings, as they affect the indiv singer as well as the congregation for whom the provides expression, the performance of the choir be as excellent as possible. There has to be hard with techniques, intonation, co-ordination, bea phrasing. This labor is a joy, because the new me who gets into contact with chords in tune, witl esthetic-spiritual life of good choir singing, will be the same again. He will be happy to rem member, and to draw others into the crusade.

The director who has to work with a depleted is desperately handicapped. Tone is his raw ma with which the inspired anthems are built. The av voice does not have a great deal of musical tone lump a goodly number of them together in a and the composite tone becomes excellent. We go out and win recruits. There are many waiting pects, perhaps unchurched, in every community.

Meditations for the Family Altar

J. R. Hestenes

TOWARD ADVENT SUNDAY

Epistle: Romans 13:11-14 — **The Gospel: Matthew 21:1-9**

Monday, November 21
HAVE YOU ANSWERED?

Read Revelation 3:20-22

Behold, I stand at the door and k; if any one hears my voice and n the door, I will come in to him and with him, and he with me."

he Advent season is here again. At time of the Church Year we think of coming of Christ to the world. The ge here quoted is a reminder that st has a desire to come to the hearts ll people. He is engaged in a door oor campaign. It is a visitation of . He stands with His arms laden with things for those who will let Him in. here is hardly need to ask whether st has knocked at the door of your t. Perhaps He has knocked several s. A better question is this: Have you wered His knock? Have you opened door and said, "Come in!" If you e done this, then you have known at it is to rejoice, and what it is like ave Jesus in your life. How good it is t Jesus wants to come into my heart!

Thank you, dear Jesus, for your love the gift of eternal life. Amen.

Tuesday, November 22
BIG DEMONSTRATION

Read Matthew 21:1-9

Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road.

They did other things too, you remember. They shouted and they raised their voices in song. They quoted Scripture and they called Jesus a king. This happened on the day He entered Jerusalem at the beginning of Passion Week. But we remember how things changed before the week was over. Many of the people who had been along on the big demonstration were hiding away in dark corners because they were afraid. Some of them, perhaps, even helped to crucify Jesus.

Jesus honors any demonstration that is true and sincere. And that is the point we should see. The best demonstration I can make to honor Jesus the King is with my whole life. Not in how beautifully I sing a song, how easily I quote Scripture, how eagerly I hustle to do church work. But in *all* of my living.

May my whole life, all I think, say and do, glorify Thee, O Jesus. Amen.

Wednesday, November 23
WAKE UP!

Read Romans 13:11-14

Besides this you know what hour it is, how it is full time now to wake from sleep.

Awakening people the way God wants them to be awakened is far different from calling them to get up and out of bed. The sleep Paul is speaking of is a very deep sleep, full of dreams. And the waking-up process calls for more than a loud shout or a good shaking.

This sleep is the sleep of sin, of living in the cozy state of indifference to God and the hereafter. It is Satan watching so that every time you stir a little, he gives you another "shot" to keep you from waking up. So you lie still, taking long breaths and dreaming dreams while time runs out. Time carries you to eternity whether you are asleep or awake.

Why wake up? Because you can't sleep your way into heaven. You have to wake up to the need of forgiveness and to the acceptance of Christ as your Savior. You have to be awake to live and to serve and to share the wide-awake life in Christ.

Awaken me through and through. Amen.

Thursday, November 24
THANKSGIVING DAY

Read Psalms 50:14-15

Offer to God a sacrifice of thanksgiving, pay your vows to the most high.

People who know God and know that y are indebted to Him for everything not make something cheap out of this by simply saying, "Hurrah, today we e a day off," or celebrate the event by rely stuffing themselves with turkey d pie. While it is true that many Amerns use the day like heathen would use those who can list the reasons for being nkful proceed to express it in a real y.

The expression, "sacrifice of thanksgiv-," may be a prayer of thanks, a hymn thanks, or it may be sharing with those o have need. Whatever the act may be, must be genuine.

Did you ever make a list of the things d has given you? Do you know what ir value is? Perhaps you know that u could not place a value on some of gifts because they are priceless. Indeed, must be thankful to God!

Thou art the giver of every good and fect gift, dear Heavenly Father. Amen.

Friday, November 25
TOO CLOSE?

Read Luke 4:16-22

And he came to Nazareth, where he had been brought up.

One of the results of Jesus' visit to the synagogue in Nazareth was that many people refused to take Him seriously. They knew Him. "Is not this Joseph's son," they asked. He certainly could not claim for Himself the things He quoted from the prophet Isaiah! That was their line of reasoning, and that was their trouble. They thought they knew Him.

There is such a thing as being too familiar with Jesus so that we do not see Him in all His truth and glory. A story is told how, when an artist wanted to show the greatness of a sea in a boy's face, he did not choose for his model a boy who lived on the coast. Instead, he found a boy who had never seen the ocean before. When he took him to the coast the boy's face was filled with great wonder.

Never get accustomed to Jesus! Never let Him become ordinary to you!

Fill me with awe and wonder at my Jesus, O Holy Spirit. Amen.

Saturday, November 26
NEW COVENANT

Read Jeremiah 31:31-34

"Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah."

God told His people of His plan long, long ago. As soon as Adam and Eve fell from grace He made the promise of a Savior. Then He kept repeating this promise up through the generations of His people, the Children of Israel. Then it was fulfilled. Christ came. It is this coming, as well as His coming at the end of time that we remember during Advent.

God kept His promise. He made a new covenant with His people. It is a covenant of love. Jesus came, died for man, rose again from the dead, ascended into heaven where He reigns over all things. And those who accept Him as their means of salvation are given eternal life.

God came into the world but He must come into every heart. He must come into *your* heart and *my* heart if you and I are to share in the Kingdom.

Thy Kingdom come, O Lord; to me and to the whole world. Amen.

Here and There on the Christian Front

Edited by Raymond M

$1,500,000 GIFT

A gift of $1,500,000 to Wittenberg College, Springfield, O., by a retired Canton, O., manufacturer and his wife, is the largest amount of money ever given to a Lutheran college in America, according to Dr. Gould Wickey, executive secretary of the Board of Higher Education of The United Lutheran Church in America. The million and a half dollar gift of Mr. and Mrs. Harold O. Thomas of Canton was announced in mid-October by Dr. Clarence C. Stoughton, Wittenberg president. Dr. Stoughton said it was the largest sum ever received by the college in its 111-year history.

Dr. Wickey declared that while several Lutheran colleges in the United States had received gifts of several hundred thousands of dollars, the money given to Wittenberg by Mr. and Mrs. Thomas is the largest sum ever received by any Lutheran college in this country.

The gift will be subject to annuity during the lifetime of the donors. It includes common and preferred stocks of more than 60 major American corporations and bonds of seven municipalities. "The gift is an investment in America," Thomas, 55, a retired manufacturer, said, "because America in the future will be no stronger than our Christian colleges and universities."

TOYNBEE CALLS FOR WORK AS PART OF RELIGION

Western Christendom must make a new attempt to "reconsecrate man's work to God's service," Dr. Arnold Toynbee, famed British historian, told a "Church and Work Congress" sponsored by the Albany, N. Y., Episcopal Diocese. He called this "an eternal vigilance" by individuals to keep their work an integral part of their religion.

Dr. Toynbee said that "man at work can be happy and spiritually healthy only if he feels that he is working in God's world for God's glory through doing what is God's will." He traced the history of man's attitude toward work and found that his most ful economic efforts were originally by religion. When w become disassociated from relig an end in itself, it has become and destructive.

"It seems certain, on the evid past history," he said, "that man can be healthy and beneficen when it is part—and a subordina —of man's religion."

SEMINARIES CAN'T DO EVERYTHING

Fundamental studies are suffer theological seminaries because ch shirk their part in ministerial tr This was the charge made by dist Bishop Edwin E. Voigt, Abe S. Dak., when he gave the add inaugural ceremonies for Dr. E. Loder, new president of Biblical Institute.

The bishop said: "A minister pected to be a financier, a Rota church school specialist, an ino caller from home to home, a cou who has the right word for the rotic wrecks of the 20th centu man who will preach the true and duly administer the Sacra one who will be wise enough to when to preach the social implic of the Gospel and when not to as far as humanly in him lies, will be something of a saint ladies can make over. And the nary is expected to produce hin

Bishop Voigt urged that ch and denominational organization on the job of "in-service, post-gra training, thus relieving the sem of an impossible set of tasks." H the ministry would be enhanced church assumes a greater respons in the practical aspects of minis training, and then gives the sem "a clear mandate to concentrat those concerns which can best b ried out in a community of scho

METHODIST "COMMANDOS"

Christian "commandos" will be ized by The Methodist Church

SALE OF CROSSES FOR HUGUENOT YOUTH

RNS Photo

These two French Huguenot high school students arrived in this country for a year of study in New Rochelle, N. Y., made possible by the sale of hundreds of tiny crosses by young people of 11 Protestant churches in that community. They are: Denise Beauvois, 18, and Michel Renut, 13, of La Rochelle, France. Upon their arrival, Denise presented Dr. Margaret Hayes Sebree of Washington, D. C., president general of the National Huguenot Society (left), a Huguenot Bible. The gift was a token of gratitude to the Society for "keeping alive the faith and tolerance of Huguenots." The tiny crosses were first brought to America in 1562 by Huguenot refugees who settled in Florida. They are worn to this day by most French Protestants. New Rochelle was founded by French Huguenots in 1688 who fled La Rochelle to seek religious freedom.

MORSE ADDRESSES CONVOCATION

RNS Photo

r-Secretary of Agriculture True D. Morse (left) is welcomed by Dr. Henry S. olph of New York on his arrival at Springfield, Mass., to address the National ocation on the Church in Town and Country. Dr. Randolph is chairman of the rtment of Town and Country Church, National Council of Churches. Mr. Morse, also dent of the U. S. Commodity Credit Corporation, told the gathering that the ally large church membership in the nation calls for a stronger leadership by the n's churches.

nwide effort it will launch next to reach America's estimated 69,-00 unchurched. The "commando" s will consist of three ministers three laymen organized to pro- personal evangelism by canvass- neighborhoods for prospective ch members. They will form the ck troops" of a "Mission to the on" that the Methodists will con- from June through December year under the theme, "The An- Is God."

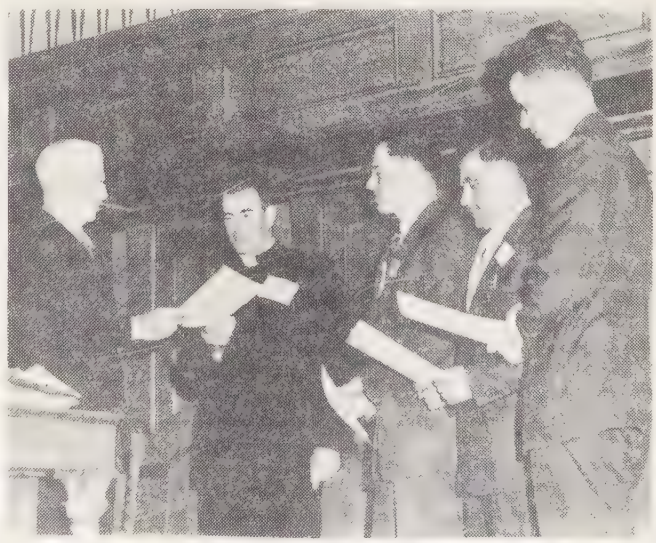
preparation for the nationwide , five regional conferences will be during the Christmas season to young Methodist ministers in gelistic techniques.

Harry Denman of Nashville, tive secretary of the Methodist ll of Evangelism, told a national rence sponsored by that Board, must wake up to the fact that we a new America in the making ve must start preparing now for pulation increase of 25,000,000 e in the next ten years. Atomic y and the guaranteed annual will soon bring about an even r work week and this means people will have more free time. Church must not miss the oppor- of providing more religious edu- and of encouraging capable lay- o study for a part-time ministry."

WORTHY OF NOTE . . .

Protestant clergymen in South Africa report an unprecedented revival of interest in religion among South Africa's youth in the past two years. Membership in Christian youth organizations has increased by 25 per cent during the period and young people are "flocking to church by the thousands." The awakening includes university students, office workers, craftsmen, and mechanics, not being confined to any one group. . . . The Broadcasting and Film Commission of the National Council of Churches is planning a one-hour jazz program on New Year's Eve over a national radio network. It will be built around the Rev. Alvin B. Kershaw who won national prominence on the $64,000 Question TV and Radio show. . . . With more than 55 per cent of the student body seeking advanced degrees, Catholic University of America has become the only major university in the U. S. which has more graduate students than undergraduates. It has become a major center of Catholic graduate work, particularly in the fields of philosophy and theology. . . . A 73-year-old Minneapolis atheist has started legal action against the U. S. Government in an effort to force it to end the employment of chaplains for the armed forces, claiming that tax money used for payment of salaries and allowances for chaplains is illegal.

RECEIVE LORD'S ACRE AWARDS



RNS Photo

Three New England clergymen and a New Hampshire dairyman were awarded certificates of merit for outstanding service to the Lord's Acre movement by the National Council of Churches at its National Convocation on the Church in Town and Country. The certificates were presented by Dr. Dumont Clarke (extreme left), Asheville, N. C., originator of the movement and director of the Religious Department of the Farmers Federation which sponsors it. Those cited were, left to right, the Rev. A. Raymond Smith, North Grafton, Mass.; the Rev. Thomas H. Hedges, Barnard Center, Vt.; the Rev. Robert Brightman, Colrain, Mass.; and Donald T. Hall, Monroe, N. H. The Lord's Acre Movement enlists the active support of farmers behind their church in its life and work. Members pledge the proceeds of an acre or more under cultivation on their farms as an annual contribution to the church.

Schools and Colleges

Edited by the Division of Higher Ed

DISCUSS SUPPORT FOR PRIVATE COLLEGES

Dr. Robert E. Wilson, chairman of the board of Standard Oil Company of Indiana, discussed with Minnesota businessmen the importance of business support for higher education at a dinner meeting November 2 in Minneapolis. The dinner was sponsored by the Business Advisers of the Minnesota College Fund Association.

Dr. Wilson has long been an advocate of business support for private higher education. The firm which he heads was the largest contributor last year to the Minnesota College Fund.

The importance of the support the colleges are receiving through the Fund Association was underlined by the association president, Dr. Clemens M. Granskou, when he stated that in the past year the fourteen participating colleges had succeeded in completing the fiscal year with balanced budgets for the first time in eleven years. This, he said, would not have been possible had it not been for corporate gifts channeled through the Minnesota College Fund Association.

This year's fund campaign, which seeks to raise $350,000, will be the basis of an attack on the most serious problem facing the colleges today. Two thirds of the funds have been ear-marked for faculty salary increases, which will mean an average six per cent increase when the goal is reached.

The Minnesota College Fund Association is composed of fourteen private, regionally accredited colleges in the state. Organized mainly in response to business suggestion, the association provides a means for corporations to help all of these colleges through one gift. Colleges in the group are Augsburg College, Carleton College, College of St. Benedict, College of St. Catherine, College of St. Scholastica, College of St. Teresa, College of St. Thomas, Concordia College, Gustavus Adolphus College, Hamline University, Macalester College, St. John's University, St. Mary's College, and St. Olaf College.

LUTHER COLLEGE RECEIVES BEQUEST

Louis W. Olson of Mansfield, Ohio, has informed Luther College that Mrs. Olson bequeathed the Valders Memorial Hall of Science at Luther College a total of $90,000. This is in addition to the $30,000 which she gave to the College shortly before her death.

Olson has also added to his previous gift of $20,000, paid-up insurance policies totaling $21,540 and securities with a present market value of $17,400. These recent gifts of $38,940 as well as his original gift of $20,000 are designated for the Valders Memorial Hall of Science at Luther College.

*

The directors of the Minneapolis Star and Tribune Fund sent a thousand dollars to *Concordia College* recently toward construction costs of the new Carl B. Ylvisaker library. The gift was sent by John Cowles, chairman of the directors of the fund.

The $400,000 building, a brick structure with a book capacity of 120,000 volumes and a seating capacity of 500, is scheduled for completion by December.

COLLEGES FEATURE EXHIBITS

Harry F. Guggenheim, Chairman of the Board of Trustees of the Solomon R. Guggenheim Foundation, announces that a group of paintings has been sent on extended loan to *Augustana College,* Sioux Falls, S. Dak.

This is one of seventeen groups of paintings which the Solomon R. Guggenheim Museum is lending to various institutions throughout the United States. These exhibitions are being sent out in accordance with the Trustees' plan to maintain a program of long term loans to centers where paintings of the type they feature are not commonly available to the public.

The paintings, which will be shown during the academic year 1955-56, include works by Albers, Chagall, Feininger, Gleizes, Kandinsky, Klé coussis and Moholy-Nagy.

Featured at the Berg Art at *Concordia College* are the fo exhibitions for the 1955-1956 term:

"Photography in Journalism featured as the opening display the month of October. It co photographs from the Milwauk *nal,* Minneapolis *Tribune,* St. P *patch-Pioneer Press,* and the *Forum.*

*

"The Versatile Medium" of Modern Art is currently s and "Paintings and Prints" fr State University of Iowa will b Art Center from December 4 January 14.

From January 22 to Febru "Paintings and Drawings" by Arnest will be exhibited, follo the "Concordia Faculty Show ruary 19 to March 11; "Fifty Photographs" Museum of Mode March 16 to April 6, "Local Show," April 8 to April 29; an Concordia Student Show," Ma the end of the school term.

*

Thirty-seven original drawi two of Norway's foremost artis featured in a display at *Luther* Koren Library recently.

The drawings by Erik Were and Th. Kittelsen are illustrati a collection of Norwegian fo fairy tales collected by P. Chr. sen, and Jorgen Moe.

Commemorating the one hu anniversary of the birth of skiold, the American Scand Foundation and the Royal Nor Embassy have arranged this f tion-wide tour of the exhibit. ing the Decorah showing, the tions will be displayed in C New York, Seattle, Los Angeles son, Wis., Exeter, N. Y., A Mass., and Charlotte, N. C.

orrespondence

NAME OF NEW CHURCH

cording to your editorial in the September 27 issue UTHERAN HERALD, the Joint Union Committee is sting the name "The American Lutheran Church" ie merger. I am in favor of this Lutheran union but nly not in favor of the name suggested, which I will not be accepted. The name of our Church, which les the word Evangelical, certainly means a lot more. r. Kantonen has stated, "The heart of Lutheranism Evangel, the living Gospel of Christ." The bringing e Gospel to others is certainly the mission of the tian Church and the meaning of the name Evangelical. ur statement that "The Evangelical Lutheran Church" general to be really good," I do not think is correct. uld be a good thing if all the Churches were more elical, to bring the Gospel to more, for to be evangel- ould be the general, central mission of the Christian ch.

the Church in its mission program reaches out to places of the world with the Gospel of the Saviour, should, and not just to America, we certainly are not an American Lutheran Church.

e Joint Union Committee may have some good stions, but certainly this is not one of them. The of the Church is important in many ways, and to angelical should be the main concern of every Chris- nd every Christian church group. Therefore the name Evangelical Lutheran Church" is better.

(THE REV.) H. E. RASMUSSEN, JR.
Mott, N. Dak.

"HELL AND THE BISHOP"

e above title is taken from the "Religion" section of *Magazine* of October 10th. The article refers to the in Norway between liberal and conservative elements the "hell controversy" that has received so much ity in newspapers and magazines the past few months ether or not the doctrine of eternal punishment fits religion of love. And then we have been reading "heresy" trials in a certain branch of the Lutheran h in America, with several pastors being accused of ng major doctrines of the faith. Certainly this is no for anyone to laugh off danger signals. They are s in the wind" that tell of the coming in of strong of Satan-inspired theological liberalism and unbelief. ong other danger signals, we might mention a series icles appearing in a leading U. S. weekly magazine g with the great dramas of human history, centering ularly in the origin of man. Everything that is written, arse, being interpreted according to the Darwinian nesis of evolution, a man-made theory that is definite- lenial of the divine record of the Creation and the s recorded in Genesis.

mit me to share a refreshing quote from the pen of a ian scholar, which I hope will serve as a call to and a call back to the Bible, the infallible Word d as our only source of authority in the realm of ian faith and doctrine.

"During the last fifty years socialistic philosophers have taught that all the ills to which man is heir are solely attributable to heredity and environment. This conception is an attempt to deny that man is a fallen creature and at heart desperately wicked. We are told that if legislators will only make possible a perfect environment, man will then be able to realize his ideals and heredity will be purified. But man has already been tested under the most favorable conditions and was found wanting. With no evil heredity behind them, our first parents were placed in the fairest imaginable environment, an environment which God Himself pronounced 'very good.' Only a single restriction was placed upon their liberty, but they failed and fell. The trouble with man is not external but internal. What he needs most is not a new berth, but a new birth.

"The record of the Fall deserves the closest study (Genesis 3). . . . First, the voice of the tempter was heeded. Instead of saying, 'Get thee behind me, Satan,' Eve quietly listened to the Evil One challenging the word of Jehovah. Not only so, but she proceeds to parley with him. Next there is a tampering with God's Word. Eve begins by *adding* to what God has said—always a fatal course to pursue. "Ye shall not eat of it, *neither shall ye touch it.*' This last clause was her own addition, and Proverbs 30:6 received its first exemplification, 'Add thou not unto his words, lest He reprove thee, and thou be found a liar.' Next she proceeded to *alter* God's Word, *'lest* ye die.' The sharp point of the Spirit's sword was blunted. Finally, she altogether *omits* God's solemn threat, 'Thou shalt surely die.' How true it is that 'history repeats itself.'

"God's enemies today are treading the same path: His Word is either *added to, altered,* or *flatly denied.* Having forsaken the only source of light, the act of transgression became the natural consequence. . . . Such, in brief, is the divine account of the entry of sin into our world. The *will* of God was resisted, the *word* of God was rejected, the *way* of God was deserted.

"The method of Satan's approach was the same then (in Eden) as it is now. 'Yea hath God said?' He begins by throwing doubt on the Divine Word! He questions its veracity. He suggests that God did not mean what He had said. So it is today. Every effort that is being made to deny the divine inspiration of the Scriptures, every attempt put forward to set aside their absolute authority, every attack on the Bible which we now witness in the name of scholarship, is only a repetition of this ancient question, 'Yea, *hath* God said?' Next, he substitutes his own word for God's, 'Ye shall *not* surely die.' We see the same principle illustrated in the first two parables in Matthew 13. The Lord Jesus goes forth sowing the seed which is the Word of God, and then the Evil One immediately follows and sows his tares. And the sad thing is that while men refuse to believe the Word of the living God, yet they are sufficiently credulous to accept Satan's lies. So it was at the beginning, and so it has been ever since. . . ."

"For, if man began at the *bottom* of the moral ladder—as evolutionists ask us to believe—and is now slowly but surely climbing heavenwards, then all he needs is education and cultivation. On the other hand, if man commenced at the top of the ladder *but through sin fell to the bottom* —as the Bible declares—then he is in urgent need of regeneration and justification. The issue thus raised is vital and fundamental."

(THE REV.) FRED SOMMARS
Jackson, Minnesota

Within the E.L.C.

PERSONS

The Rev. P. N. Oklevik has been given a year's leave of absence by his parish, the Norwegian Lutheran Church of San Francisco, Calif., to be used in deputation work for the Santal Mission in Norway. Before leaving for Norway Pastor Oklevik was given a farewell party on Oct. 23 by the congregation, which also presented him a cash gift and other gifts. During his absence **the Rev. A. M. Karlstad** will serve as supply pastor.

The Rev. E. S. Skaar, now pastor of the Glenwood City-Emerald parish, Wis., will by Jan. 1 move to his new parish in Hudson, S. Dak.

The Rev. C. G. Tjomsland and wife, nee Anna Halvorson, celebrated their golden wedding Sept. 25th at Deer Park, Wash., where they have lived since his retirement from the active parish ministry. Gifts were presented them by the seventy-five participants in the celebration.

ONE HUNDRED AND FIVE YEARS OLD

Peter Tollefson, member of West Immanuel Church of the Star Prairie parish, Wisconsin, celebrated his 105th birthday Oct. 27th. Residing at a rest home in New Richmond, he is in good health, physically and mentally, only his hearing being somewhat impaired. As a youth of eighteen Mr. Tollefson came to this country on a sailing vessel, the voyage lasting ten weeks. He remembers driving an ox team in the pine forests then surrounding Star Prairie. Seventy-five years ago he was one of the men erecting the church of the congregation to which he still belongs. He is still an interested Bible student. He has 34 descendants, four of these being great-great-grandchildren.

NEW PARSONAGE OF IOWA CHURCH

Above is pictured the new parsonage which Zion Church, Clear Lake, Iowa, has p for its assistant pastor, the Rev. I. A. Lavik. It was dedicated Sept. 25th by the Re Holen, vice president of South Central District.

DISTRICTS

Eastern

De Kalb, Ill. On Sunday, Oct. 23, Trinity Church received into membership the Herman Ziegler family of ten members, lately brought by the Lutheran World Federation from Germany, sponsored by Trinity Church. The Zieglers are temporarily living in a house adjoining the church and recently bought by the congregation. At the same service Mrs. Lois Hofstad was installed as parish worker. The congregation has raised a fund for the purpose of paying for corrective ear surgery for its pastor, the Rev. S. R. Johnson, whose hearing has gradually deteriorated.

Leland, Ill. Dr. Fredrik A. Schiotz, ELC president was guest preacher Oct. 23 at Bethany Church, parish of the Rev. Arthur O. Pedersen. The c went to the Seminary Devel Fund.

Star Prairie, Wis. The Rev. Johnson, president of the Huds cuit, dedicated recently a new sonata electric organ and new furniture in Bethany Church, of the Rev. W. M. Abramson. same service an organ conce given by Paul Lundquist, staff o of the Schmitt Music House, apolis.

Eau Claire, Wis. A new co tion named The Lutheran Chu the Good Shepherd was organi this city Oct. 10th, with an membership of 445. Sunday work began the second week i tember, the enrolment being 18 church edifice and parish hou

NEW CHURCH DEDICATED IN S. E. MINNESOTA

Above is pictured the new church in Grand Meadow, Minn., parish of the Rev. Eu Holland. The nave of the church seats 460. The story of the dedication of the ch District President Reinertson has been told earlier.

edicated Nov. 27th by District
lent Schmidt, who on the same
vill formally install Dr. E. M.
e as pastor of this new parish.
Claire, Wis. First Lutheran
h, parish of the Rev. G. S.
pson, celebrated its 90th anni-
y by conducting a series of festi-
rvices during the early part of the
Guest preachers have been: A. S.
er, Dr. Fredrik A. Schiotz, Dis-
President Schmidt, Robert An-
, and Dr. J. A. Aasgaard. In the
ng of Oct. 30th the Rev. Sidney
and, president of Waldorf Col-
Forest City, Iowa, spoke at a
Reformation rally held in First
ran Church.

rn Minnesota

kland, Minn. The Oakland-Mos-
parish, separated a year ago from
Hayward-Trondhjem parish, has
a new parsonage in Oakland.
parsonage was dedicated Oct. 9th,
e Rev. Elmer Laursen, chaplain
airview Hospital, Minneapolis,
was commissioned for this rite by
ct President Reinertson. Pastor
the Rev. O. A. Rust.

pleton, Minn. Zion Church, par-
f the Rev. Clifford H. Nelson,
ated its 75th anniversary Oct.
Guest speakers were: the Rev.
Thompsen of the Home Mission
rtment, the Rev. Palmer Wold,
r pastor of the Appleton parish,
the Rev. William Anderson, a
f the congregation.

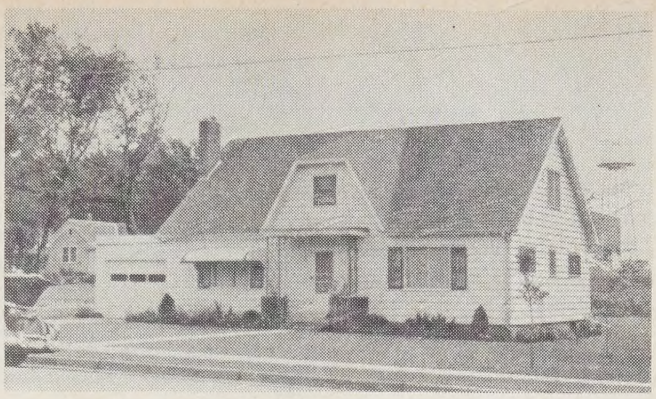
alan, Minn. At a meeting Sept.
the South Fork Luther League
e Whalan parish many league
ers signed the Pocket Testament
e. Guest speaker was the Rev.
Nesheim, Burr Oak, Iowa. The
ing day thirty-five new members
received by the Whalan Church.
congregations of the parish:
an and Highland, presented their
ting pastor, the Rev. Dale J.
ns, with gifts before his moving
icelyn, Oct. 1.

Paul, Minn. St. Stephen's Church,
of the Rev. Norman G. Ander-
is negotiating the purchase of a
re tract of land for relocation of
urch plant, including an option
he purchase of about eight acres
dition.

rn Minnesota

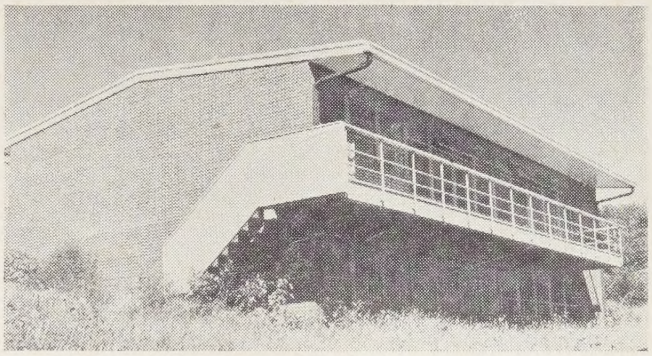
ndale, Minn. St. Paul's Church,
of the Rev. O. C. Cartford, re-
burned a paid-up mortgage. It
ne having as its principal $2,500,
ed about six years ago from the

NEW PARSONAGE IN NORTHERN MINNESOTA PARISH



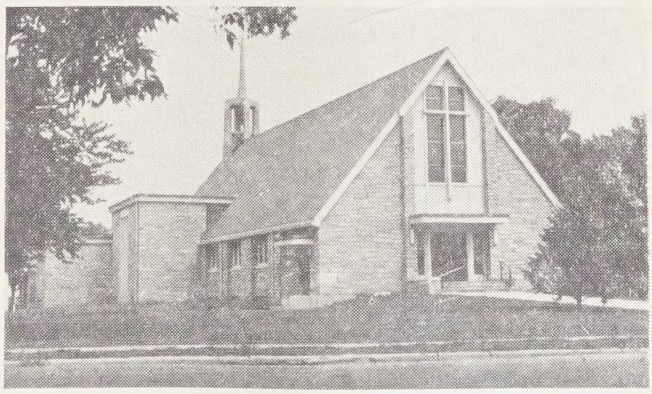
The parish at Dalton, Minn., comprising four congregations, has recently completed the new parsonage pictured above. At its dedication, on Aug. 28th, the president of the Lake Region Circuit, the Rev. John Skepstad, officiated. The Rev. E. O. Stenson is pastor of the Dalton parish.

YOUNG OMAHA CONGREGATION DEDICATES ITS FIRST CHURCH



Calvary Church in Omaha, Nebraska, a Home Mission congregation established scarcely two years ago now has the impressive church edifice shown in the accompanying picture. It was dedicated by Dr. L. A. Pierson, president of the South Dakota District, Sunday afternoon, Oct. 16, the dedicatory address being given by Dr. Philip S. Dybvig, director of Home Missions. Guest preacher at the two forenoon services the same day was the Rev. Conrad M. Thompson, evangelism director. Being L-shaped, the church has on its main floor the sanctuary and parish hall, and classrooms on its lower floor. Pastor of Calvary parish is the Rev. Otto F. Nielsen.

NEW CHURCH BUILDING IN CENTRAL IOWA



Faced with Wisconsin Lanon stone and costing in excess of $200,000, the new church building of St. Petri Church, Story City, Iowa, was dedicated Sept. 4 by Dr. V. T. Jordahl, president of the South Central District. Other speakers at dedicatory services were two former pastors of the parish, Walter B. Scarvie of Detroit, Mich., and S. T. Nelson of Luverne, Minn. The Rev. Ocee Johnson is the present pastor of St. Petri parish.

ELC Home Mission Dept., on a 20-year basis. But due to proceeds from a 35-acre plot of ground set aside three years ago as a "God's Acre," a project participated in by the entire congregation (a very small one), it became possible this year to pay the mortgage in full.

Fosston, Minn. On Sunday afternoon, Oct. 16th, at Poplar River cemetery, took place the unveiling and dedication of a monument on the grave of the Rev. J. O. Saeter, who after a ministry of more than fifty years in the Fosston area died in 1945. This ceremony was preceded by a memorial service in Hope Church, at which the principal address was given by the Rev. T. H. Megorden, Grafton, N. Dak., who succeeded Pastor Saeter in the Fosston parish.

North Dakota

Beach, N. Dak. Mr. and Mrs. Charles D. Schaal, both of them deaf-mutes and past eighty years of age, were on Oct. 23 received as members of First Lutheran Church parish of the Rev. O. L. Olsrud. The entire service, which included baptism of Mrs. Schaal and confirmation of her husband, was interpreted in the sign language to the aged couple by their daughter, Mrs. Donald Kittelson.

Minot, N. Dak. First Lutheran Church will conduct on Sunday evening, Nov. 27th, a memorial service for the late Reverend R. Ulvilden, who was pastor of the church during 23 years.

HOSPITAL CHAPLAINS' WORKSHOP

A chaplains' workshop was held Oct. 3 at Crookston, Minn., sponsored by the Crookston Ministerial Association and the Bethesda Hospital, Crookston. The meeting took place at Our Saviour's Church (Missouri Synod). Beside three local doctors, the speakers were the Rev. Elmer Laursen, chaplain at Fairview Hospital, Minneapolis, and Miss Blanche Ingvalson of Crookston. About thirty-five pastors were present at the meeting.

MISSION WEEK AT LUTHER THEOLOGICAL SEMINARY

A "Mission Week" was held Nov. 2-4 at Luther Theological Seminary, St. Paul, at which messages were given by seven students from mission lands: Sugita San of Japan, Martin Tete and Mirmal Minz of India, Sam Ismir of Jerusalem, Julio Orozko of Colombia, and Pastors James Hu and Paul Hu of Hongkong. Four pastors, an attorney, and a dentist who had participated in a recent world tour to mission lands with other Lutheran churchmen, also spoke. Pictures from mission lands were shown by the Rev. Alton Halverson. Other speakers were Olaf Skinsnes and Erling Hestene[s] ical missionaries, Dr. Reuben[ ] dahl, and Missionary Olav To[ ]

ANNOUNCEMENTS

Fargo Circuit WMF will c[o] workers' conference Nov. 15 i[n] Church, Wahpeton, N. Dak.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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160 acre farm, Hancock Co., Iowa, all tillable; on black top road; 3 mi. to Lutheran church. Strictly modern house, 3 bedrooms, full basement; water in every building. 7 mi. from college town. 438-1A

10 acres, large modern house, barn with hen house, Winnebago Co., Iowa. 8 blocks to ELC church; good high school and college. 438-2A

210 acre stock and grain farm, good buildings; water pressure system; REA; good roads; on mail, milk, and school bus route; low down payment, easy terms. Clay Co., Minn. 438-3A

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160 acre farm, Polk Co., Minn. W[ ] soil; 100 acres open, rest pasture and[ ] bordered on west and south by g[ ] ways. REA. All high land; fair h[ ] mi. to good sized town.

73 acre well improved farm, east[ ] Dakota. 6 room house, modern e[ ] furnace. Six farm buildings in goo[ ] tion. Mail and school bus route [ ] of house.

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Due to illness, owner must sell [ ] cery and general store in small weste[ ] town. Prosperous farming commun[ ] sell or lease clay brick building. [ ] home with garage connected to sto[ ] ing. ELC church and good school.

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THE PROGRAM:

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man wanted for housekeeping for e-aged couple in small town in west l Wisconsin. Two Lutheran churches wn. 438-11F

n, 66 wishes couple for housekeeping ompanionship while wife is in the hos- Free rent in exchange. Further arrange- will be made as to living quarters. 438-12F

n or woman wanted to teach high English. Salary open. Consolidated . Fine ELC community, southeastern 438-13G

perienced Christian businessman wanted anage builders supply and appliance n northern Idaho county seat city. Send ietails and photo. 438-14G

ntist wanted by county seat town, pre- antly Lutheran, in western North Da- 438-15G

tor wanted by Lutheran community in rn North Dakota. New 18 bed hospital. and residence being held open. County own. 438-16G

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Jack H. Bredfeldt, Baboua, via Bouar, Oubangui-Chari, French Equatorial, Africa

Oliver C. Carlson, Ft. Dauphin, Madagascar

Richard H. Gilman, Meiganga via Douala, French Cameroun, W. Africa

Louis Hagen, Forest City, Iowa

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Merle T. Knutson, Ft. Dauphin, Madagascar

Donald H. Lee, No. 5, Lane 5, Kung Yuan Rd., Tainan, Taiwan

Robert R. Martenson, Meiganga, via Douala, French Cameroun, W. Africa

Harold H. Martinson, c/o Dr. P. M. Mattill, Oak Terrace, Minn.

M. V. Midthun, 3226 W. 179th St., Torrance, Calif.

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Edwin E. Ostroot, 6 Shirley Court, Minot, N. Dak.

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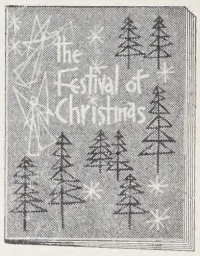

Send copies to your friends for their family use too.

Augsburg Publishing House, Minneapolis 15, Minnesota

Do you mothers and fathers, sisters and brothers, and, perhaps, neighborhood friends wonder whether your boy or girl, man or woman, way out there in California, down in Texas, up in Washington, or even in Minnesota is attending a Lutheran church? By simply filling out this coupon and sending it in, perhaps a family will be saved for the Church.

I KNOW SOMEONE WHO
SHOULD BE IN A LUTHERAN CHURCH

Name _____

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(ADDRESS)

at _____
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I would like to know if they are attending a Lutheran church in this area. You may mention my name: (yes) . . . . . (no) . . . . . .

Signed:

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Address _____

Send to—Placement Service of the ELC
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Christmas Cards

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The Augsburg Religious Line—Individual Cards

Beautiful Christmas themes in rich full colors - - - With Scripture
Boxed flat to facilitate imprinting, 50c a dozen; $3.50 a H

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BOXED ASSORTMENTS

NO. X51 THE CHRISTMAS STORY. Parchment folders with a scene from the Christmas story framed with a floral border. Soft colors. 12 folders, 4¼x5½. With Scripture verses. $1.00

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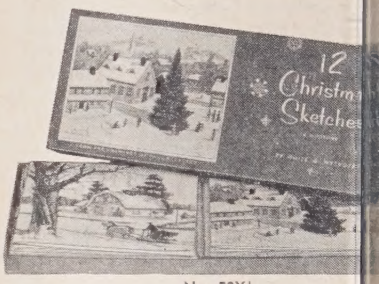

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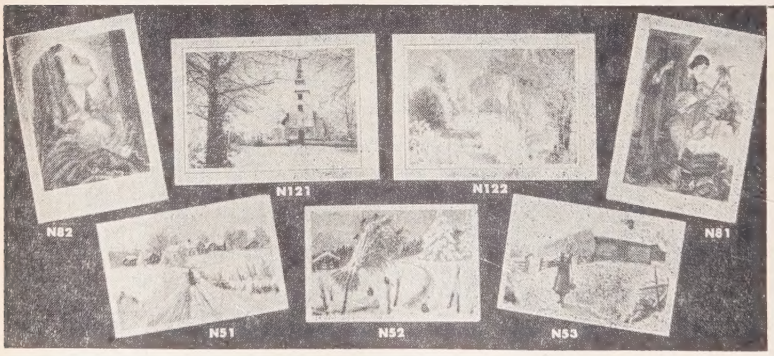

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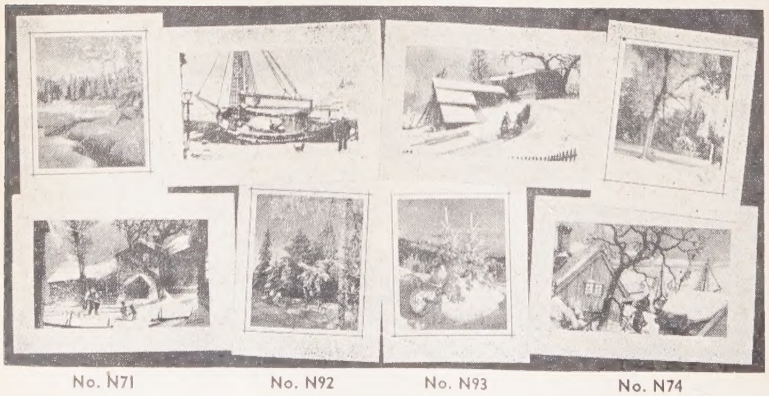

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NORWEGIAN CHRISTMAS CARD

5c Cards: N51, N52, N53
N503 (Norw.), N504 (N

8c Cards: N91, N92, N93, N9
N82

10c Cards: N71, N72, N73, N74

12c Cards: N121, N122

With sentiments in the
Norwegian language

No. N503 (Norw.)

No. N504 (N